The first article here – by Friedemann Stengel – places the emergence and formulation of Christocentric and Scripture-alone Reformation theology identified with Luther and Wittenberg colleagues in a context wider than usual. The conventional opposing backdrop is late-medieval scholasticism, through the eyes of which earlier medieval theology, patristic tradition and the Bible were read. This article depicts a larger landscape of thinking: that of the history and theory of religion in relation to soteriology and 'true magic' (science) as understood by various Renaissance and humanist approaches, especially the Florentine one associated with the two Mirandolas focussing on Hermeticism and a Christian Cabbala within a Neoplatonist outlook. Behind it lay a quest for an ancient natural theology, source of all religions in which the seed of the true Christian religion along with a positive view of human nature and could be found. Christian repristination was the keynote. The article then proceeds to show how the strongly Augustinian *Hammer of the Witches* by H. Kramer was a repudiation of such thinking due to its diminution of matters like the saving work of Christ through the cross. Moreover, in discussing Luther's irruption, Stengel argues that in a Wittenberg discursive community where all these notions were circulating, there are some resemblances, if not precise parallels between the religious philosophies of Luther and Kramer, as in the areas of demonology and witchcraft – something not usually acknowledged.

Kirk Summers's study reconsiders the relatively recent history of the much debated topic of the relationship between education in the Classics of pagan antiquity on the one hand, and education in Bible and Reformation theology on the other – or between Renaissance humanism and the Reformation, 'Athens' and 'Jerusalem' as it were. His particular concern is to consider humanist proclivities mainly within the Reformed tradition (more particularly, Genevan) in the second half of the sixteenth century. There he encounters a more differentiated form of, or attitude to, Renaissance and Christian humanism than that which many have depicted in the earlier part of the century (dominated by a binary Luther-Erasmus contrast). Summers identifies an attitude ('Reformation humanism') which is not restricted to welcoming Renaissance humanism just in respect of its philological, historiographical, text-critical and rhetorical tools, while damning its philosophical presuppositions and ethical aspirations. Due to the influence a generation ago of, for example, C. Augustijn, Calvin was put firmly in the methods-only camp. Summers brings some new evidence to the discussion as well as reassessment of Calvin's essential thinking. The former relates to a Franco-Genevan schoolmaster, Jean Cherpont, who with the backing of the post-Calvin Genevan establishment, propagated a relatively liberal attitude on the question. The

latter focusses on the *Institutes* 2.2.12–24: since human depravity is not total, aspiration through Christ to prelapsarian wisdom and virtue, even if deferred, is a legitimate Christian socio-human interest parallel with honouring God. And in the context of modern analyses, the article develops further by tracing the 'amenable attitude' among Reformed thinkers to pagan authors in select writings of Beza, Antoine de la Faye, and Vermigli.

In his article on Peter Martyr Vermigli, David Sytsma considers another controverted relationship in Reformation studies, namely, the one between Thomism and Reformation thinking in theology. It raises again the general issue of continuity or discontinuity between scholasticism and the Reformation irrespective of the perceived axiomatic spurning of medieval tradition by the Reformers, especially Luther. However, in the footsteps of Martin Bucer, and possibly influenced by him directly, Vermigli's positive recourse to aspects of scholastic theology is plain for all to see – (something that long after his death was put to good use by later Reformed Orthodoxy in its developing scholastic mode). Sytsma's study is situated within a current chamber of debate on which brand of pre-Reformation theologizing Vermigli availed of. Against some who look to Gregor of Rimini in his exposition of Lombard's *Sentences* commentary, he opts instead for Thomas Aquinas, as in Bucer's case, in particular Thomas's concept of predestination as expounded in the *Summa theologiae*. The evidence cited pertains to the early Vermigli, but the question is still open on how far this continued to impact the later Vermigli, as in his Romans commentary.

Lastly, Daniel MacLeod's essay recalls that the Reformation brought in its train a new *Weltsanschauung* which included a radically revised concept of time that had very tangible consequences. These included rejection of the bulk of traditional, general time-markers like Catholic church festivals – holy days, saints' days, and feast days – as well as 'superstitious' folk festivals like Yuletide, May Day etc. MacLeod focusses on the Reformed tradition as exemplified in Scotland, with the old archiepiscopal seat and church of Glasgow presented as a sample case in its strictly Reformed reformatting. The new time is very much the Lord's time in which the Sabbath, from 'light to light', is sovereign. It was both the chief day of public preaching ('doctrine'), prayers, praise by Psalms and the compulsory holy day of rest from work and frivolous leisure activities, from which no person can escape. Various other days of the week and occasions in the covenanted community also required attendance at further time-consuming preaching or catechizing occasions. Glasgow Kirk session records are used to show how things functioned at the coal face. What is most striking is this: the capacious medieval cathedral of Glasgow, different parts of which in the Reformation time came to be used by three different parishes and congregations with different ministers,

functioned as an auditorium for not only publicly worshipping and honouring God through the preaching of the Word and administering the sacraments (the two generally constitutive, Protestant ‘marks of the true Church’), but also the exercise of the Scottish Kirk’s confessionally defined third mark, ecclesiastical discipline. Accordingly, those (few) individuals who had transgressed blatantly against God’s time, peace and law in society were routinely displayed and disciplined as penitents at Sunday worship – not in a spirit of punitive humiliation or simple ‘social control,’ but as a mechanism of reconciliation and re-integration (in theory).

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